THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

It Can be Prevented

THERE were in existence during the last war weapons as terrible as the atom or hydrogen bomb. The poison gas that either Germany or Britain could have loosed upon one another would have been more horrible in effect than the destruction caused at Hiroshima. It remains a speculation as to whether Germany would have used the gas if Britain had not possessed the means of reprisal. Be that as it may, gas was not used. A latent kind of fear prevented both countries using their most terrible weapons. A war conducted by mass-murder by both sides ceases even to be war; it becomes something unrecognisable. Leaders cease to count and ordinary people refuse to act in the way expected of them. War has always been "regulated". It is probable that men and women in the twentieth century have not lost their common human nature, and consequently there is a limit to the cruelty they will inflict on one another. At least, that is as reasonable a prospect before the world as any other. Consequently, when people talk about something they describe as "insane but inevitable", a future war, they are describing something that may never happen. It may be prevented by decent people behaving decently in every land.

The Struggle for Power

But at the same time it is necessary to take note of what takes place among decent people. British politics, for instance, have been described as a struggle for power within certain rules. Nobody is very much the worse for that; nevertheless it is a struggle for power. The same struggle takes place everywhere—with various degrees of accuracy about the decency of the rules. If this is customary amongst united peoples, who speak the same language and think the same thoughts, how much more true it is likely to be as between nations with conflicting interests and ambitions. Only a few years ago the British people, who have not been quite the most blood-thirsty or power-drunk in the world, had to be convinced that it was better for the four hundred million people of the Indian sub-continent to rule themselves rather than to be ruled through the British government. They were convinced. But it does not require a long reach of the imagination to suppose that Stalin, and others with him, feel they could very well control for their own good a few hundred million people somewhere, who do not seem to be making a very successful job of it themselves. And according to Stalin and the communists there are millions of people in the world who are really wicked in their forms of government. It is not inconceivable that the Russian leaders might want to do what the British leaders—and people—have grown out of: they may want purely in the interests of high morality to control the destinies of many benighted peoples.

The Containing Rules

Rules have to be created for this situation—as rules, of a kind, have been created in ordinary politics. The best rules of course would be those interpreted by reasonable people in an international organisation such as the United Nations. But people are not always reasonable, in spite of best intentions. Last week the British newspapers were much concerned about the trouble caused in the British Empire by the marriage of an African undergraduate, of importance in his own country, to a London typist. It pushed other matters out of the headlines altogether. At the moment an intelligent nation like the Belgian is tearing itself to pieces about the return of a fairly undistinguished gentleman to be its titular head. These are small matters. They could be magnified a hundredfold throughout the world. They exist, and in their comparative unreason make up the texture of life in which people live. It is not to be supposed that men of enormous power in the world are less responsive to unreasoning forces than other people. The strong men and nations have to be contained, and rules have to be constructed which they will understand and reasonably obey.

Strength Against Strength

On the whole the only rules that strong men will obey are those which represent strength. The United Nations Organisation does not represent strength yet. Something else therefore must be created to contain the strong men of the world. As between the Communist East and the Democratic West it is necessary to create zones of strength that will provide powerful men with the rules that will contain their ambitions. It is to be expected that these men will recognise the rules, otherwise they will not be men of power for very long. The reasonable Western policy at the moment is to create strength for strength as against Russian power. There is little else that can be done within the range of international politics. It is a reasonable policy to organise the world outside the immediate reach of Russian interest in such a way that the Russian politburo will not feel disposed to undertake the risky venture of gathering it under its wing. As Mr. Acheson, the American Secretary of State has said, the Russian leaders know pretty well that the democracies are unlikely to fling themselves against Russian strength. Why should they? It is as well that the Russians should know that it is a risky business to throw themselves heedlessly against the democracies.

Creative Welfare

But this is merely a containing policy, a mere creation of temporary rules. Something more creative than this is required. The Western nations have it within their means, under the help that America can give, to begin a creative policy in the Asiatic East and among themselves. The propaganda of Russian communism to all the peoples of the world can be summed up in the slogan "You need not starve". It is for the Western peoples to show the Eastern races and themselves that they can more effectively answer that slogan than communist Russia. The creation of welfare, in the long run, will be more powerful and stable than the establishment of bare strength. The Western powers too have a spiritual faith that can help them. They believe in liberty, and liberty within welfare is more powerful than dictatorship and obedience. The "cause and inevitable" need not take place.

WORDSWORTH'S RELIGION

By Eric Glasgow

WORDSWORTH died at Rydal Mount, near Grasmere, on April 23, 1850, and no doubt the centenary will be widely commemorated in the Press. In any case there is not much of general significance to be said about his life, which was placid and relatively uneventful after his final settlement in the Lake District. He was born at Cockermouth in 1770 and educated at Hawkshead Grammar School and St. John's College, Cambridge, and after a period of vagabondage and uncertainty he gave himself up to poetry, much of which he composed in the open air. In his youth he was revolutionary and fervent, in his old age respectable and dull. It is fortunate that his creative fire did not burn itself out before he had produced a solid and distinctive contribution to our literature. He is certainly among the greatest of English poets, remarkable for the simplicity and directness of his appeal, and the power and sincerity of his message. There is nothing esoteric or difficult about him, nothing either shallow or pompous, elaborate or artificial. His insight is deep, but his expression of it is spontaneous and undecorated. He has genius, inspiration and a spiritual experience to convey, but he bathes in a rare magic the common possessions of humanity and adds beauty and sublimity to ordinary things. His strong imagination, instead of making him invent, enables him to see beyond the surface of his surroundings and so grasp their essential nature. He does not insert what is not already there, or import from outside, but rather reveals what is liable to be unnoticed and so brings to our minds the thrill of radiant discovery. Scott sought for romance in the past, but Wordsworth found it in the present —in the ardour of life around him and the varied face of the earth. His exultation is immediate, artless and infectious. That is why he suffered much from contemporary critics, why Jeffrey began to discuss one of his works in the *Edinburgh Review* with the shattering sentence, "This will never do". It also explains why he deserves and gains so large a popularity today, for he is a poet who can say something to everyone of us.

* * * * *

If we were asked to summarise what Wordsworth means for us, we might say that we value his writings because they bring us nearer to God and wean us from a blind adherence to the outward appearance of things. Through them are thickly scattered moments of intense illumination, when the veil is pierced and the spiritual nature of the world dawns upon us, tenuous but unmistakable. The poet's outlook is essentially religious, containing reverence, worship and a deep sense of the mystery which underlies all creation. A strict devotion to reason, with its associated habits of analysis and dissection, is abhorrent to him, for he realises that, if this is used too rigorously, it will leave mankind with nothing but the ashes of experience and starve life of wonder, enthusiasm and zest. He follows Rousseau in the cult of sensibility, but he applies it more locally and less extravagantly to the interpretation of what is firm and enduring in the human setting. He feels rather than thinks, has flashes of insight rather than a coherent philosophy, and is afflicted by changing moods. Nevertheless, much can be learnt from him, and perhaps especially by Unitarians, for the notion that feeling is necessarily inferior to thinking rests on weaker foundations than is often supposed. Feeling certainly has its own particular contribution to make to our understanding of the world, and perhaps it may be seen at its best in the work of Wordsworth, from which a cold rationalist like J. S. Mill once drew relief in a nervous breakdown. What the heart discerns is often more vivid and commanding than the speculations and precepts of the intellect, however impressive these may seem. That is why the *Prelude* is so vital and stirring a record.

* * * * *

It is to Nature, especially the charm of scenery, the delicate frailty of plants and the disinterested gaiety of birds, that Wordsworth responds most acutely. Hence his appreciation of the English Lakes, to which his poetry is inextricably bound, where there is so much to awaken, and so little to distract, his muse. He loves the mountains, not only because they have grandeur, but also because they suggest liberty and independence, and protect from intrusion the sturdy peasantry he admires; so the visionary joins hands with the revolutionary who cheered when the Bastille fell. From his earliest days he has enjoyed the "self-sufficing power of solitude". This has sharpened his senses, and saved him from falling victim to second-hand impressions or conventional ideas; his discoveries are his own, whether he sees them in the lesser celandine or the soaring skylark, and they are correspondingly urgent and possessive. If the music falters occasionally, it is not because it is stereotyped or lacking in originality, but because its gushing spontaneity is preserved too carefully to fit into the finest literary mould. Sometimes, therefore, we pass from inspired poetry to rhyming prose, with disconcerting swiftness.

* * * * *

Once we admit that Wordsworth was a religious man, we must inevitably pass on to ascertain more precisely the nature of his beliefs. Here we are presented with more than one difficulty, for Wordsworth expressed himself in symbols and imagery, full of vagueness as well as meaning, and moreover, his feelings varied greatly from time to time and he never disguised them by thrusting them into a regular pattern. We must, therefore, not expect to find in his writings a comprehensive or thoroughly consistent view of life. What he does offer is a moving revelation of the Spirit which comes to him from the manifold aspects of Nature, and the reaction of an unusually sensitive soul to the hidden symphony of life. Although he is sometimes accused of being pantheistic, this is not completely tenable, for there is evidence that the Spirit he envisaged transcended as well as dwelt in the world, at any rate in some of his compositions. He thus draws nearer to the Christian view of God as continuing to exist even if the world were to perish.

Whether Wordsworth was a Christian is neither an easy nor a particularly fruitful question to answer. When he left Cambridge he dallied with the idea of becoming an Anglican clergyman, but in those days that was not uncommon among impecunious young men with artistic and spiritual leanings, and it scarcely implied much dogmatic conviction. Later in life, perhaps by way of repentance for his youthful sins, he wrote "Ecclesiastical Sonnets" (1822) to vindicate the Church

The

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of England, but the ring of whole-hearted acceptance is absent. It seems that he always wished the Church well, but was never a full believer of its doctrines. His experience of God, constant and deep as it was, had no connection with the ready-made formulæ of orthodoxy, and it would not be absurd to suggest that he was really a Unitarian without knowing or admitting it. After all, among his friends was Coleridge, a Unitarian preacher in his early days, and Wordsworth's poetry sings not of sin and the Devil but of the sweetness of life and the pervasive presence of God in Nature. He reached God without the help of priest or infallible Church, and the happiness he received he put into words, to refresh and uplift us still.

A BROADCAST SERMON

By Gordon Lowther Stuart

The following is a sermon preached by the minister of the Church of the Messiah, Birmingham, over the Midland Region, on the evening of Sunday, March 19th.

IN THE far north of Europe, where bears still live in the wild woods, the cubs—happy little balls of fur—are sometimes brought up as household pets. I asked a friend how long the bears could be kept? "Two years in a kind family", came the immediate reply.

"And in an unkind family?"

"Oh, only a few months."

Bears, you see, are like humans in that they are apt to lose their tempers, and you can't keep a very large bear about the house if it might lose its temper—though we do have to keep humans about the world who may lose theirs! But think! Two years in a kind family! a few months in an unkind one.

For a bear! But may it not be like that for us too? May it not be that we humans behave well much longer—perhaps even for the whole of our lives—if we have enough kindness. The need for it is deep in us—fundamental to our very being, our human being—and not least when we are pretending to be tough.

We go to great lengths to win kindness, as we do to avoid the sharp hurt of a rebuke. As did a small boy friend of mine who had got his clean shoes all muddy in a puddle, and straightway turned to his grandmother and said: "I am a dear, aren't I?"

To each other we in our loneliness, to the Universe we in our smallness, and from the puddles wherein we so frequently fall, cry out: "I am a dear, aren't I?"—and listen for the voice that says yes. The voice of God that speaks through us when we reassure one another of our loving-kindness—the voice that enables us "to laugh at a fall, and, baffled, get up and begin again".

That was what Robert Browning once said:—

> "To dry one's eyes and laugh at a fall,
> And baffled, get up and begin again".

Today we are much more likely to stay sitting—to go on weeping—for our poetry, our novels, our music, our painting, our religion—not always—but too often—give us the impression, as Mr. W. H. Auden has it, that: "There is nothing to say. There never has been . . . and our wills chuck in their hand. . . . There is no way out. There never was". At least humanly, and on this earth.

Between Robert Browning and W. H. Auden, in both art and religion, we seem to have passed from confidence and hope to apathy and despair. Not without reason! Between 1850 and 1950 have we not had two world wars, and learned —much too successfully—to tamper with the substance of which our Universe is made?

It looks as if we might, without really meaning to, some fine morning, break the law that holds our planet in its relationship to its sister stars—the law that gives us an earth on which to live and love and laugh, and watch the daffodils "that come before the swallow dares, and take the winds of March for beauty".

I am sure this possibility of our breaking the law which holds our worlds is not at all unconnected with the fact that we do break the law of love which holds each one of us in relationship to our fellow men.

For it may be love that holds the stars in their courses. It may be that broken atoms and broken love are one and the same thing. And it may be that because we really know this, because we know that we haven't yet learned to love one another well enough, that we are so very quickly depressed by all the people who are so fervently telling us just what poor creatures we are.

We must, of course, take very seriously our breaking of the Law of Love. But I don't think we need take too seriously all our despair-mongers—all the people who are writing us down, painting us down, talking us down, preaching us down—putting us with grotesque bodies into grotesque pictures, and foreseeing our human collapse in direly prophetic novels.

After all, there are people who enjoy—it may be unconsciously—relieving their own fear and despair by frightening other people, and making them desperate too, so that everyone may be down together.

The point, you see, isn't that we are in a mess. We all know that. The point is: What helps us to get out of it—baffled, to get up and begin again? And when I was thinking of this, it suddenly stood out with great clearness in my mind what encouragement there was in Christ.

In contrast to the writers-down, Jesus seemed, as he went about, to want everybody to be up together. He was always forgiving, encouraging, lifting up. He was always telling stories of forgiveness, encouragement and uplifting. It is as if he felt that in that way rather than any other, man might be enabled to keep the law of his Father who was in Heaven.

The Prodigal Son was unconditionally forgiven and restored—and the details of that restoration are most homely and human. . . . A new robe—a ring—a new pair of shoes—a feast!

When someone who might perhaps have had good reason to be put out with us gives us a present, or makes a special meal for us, doesn't it make us feel better . . . doesn't it make us do better?

Now, the Prodigal Son is a story Jesus told. When he actually met with the prodigal sons and daughters of men, he behaved as did the father in the story. There was the man who was completely paralysed with guilt—as one may be. He didn't say: "It's good for you to feel guilty". No. He said: "Son, thy sins are forgiven thee—take up thy bed and walk". "Get up and begin again."

Then there was Zaccheus, who in quite another way hadn't been behaving very well, either. He had climbed up a tree to watch Jesus go by with his friends, and he must have been surprised nearly out of his wits when Jesus stopped and asked him to come down, for he would come to dinner with him that day.

It is a good feeling, isn't it, when you are a bit down, and somebody singles you out in some especially encouraging way? We are not at all surprised to learn that Zaccheus mended his ways. For we know that we mend our own when somebody has put us up.

> "I have believed the best of every man
> And find that, to believe it, is enough
> To make a good man show him at his best
> And even a bad man swing his lantern higher"
>
> (Yeats)

This encouraging and enabling attitude to individual people is not remote from the larger problems that confront us. There is a way to destroy and a way to construct that works through the whole of creation. Belittlement, humiliation, abuse, mockery, discouragement—all that breaks the spirit, which is the self-confidence of a man—must give rise to the envies and hatreds, the resentments, aggressions and fears, which underlie both our small inter-personal difficulties and our large international ones.

Kindness and encouragement—giving a dog a good name —whatever of word or deed may create hope or strengthen faith, or waken out of hatred the quick response of love, these make for life. These are life.

At this moment, of all moments, we need a life affirming faith! What we believe we can do—that is our possibility. We shall, I think, be forgiven everything but our writing down of life; everything but our refusal to co-operate in the great spiritual adventure of Man: everything but our denial of the act of God in our creation, our rejection of his image upon us, his spirit within us.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

It is our duty and our joy

"To love, and bear; to hope till hope creates
From its own wreck the thing it contemplates."

Have humble confidence in the life that is in you to live, the good that is in you to do, the love that is in you to love. Have proud confidence in the way that was shown you by Him who came, that you might have life, and might have it more abundantly.

SCRAPBOOK FOR 1900—II

Collected by Arthur Peacock

(Mr. Peacock concludes his article on THE INQUIRER *volume for* 1900)

Readers must have been keenly interested in matters historical fifty years ago. The Editor contributed an informative series dealing with the distinctive witness of the various denominations. W. H. Burgess must have spent many hours wading through old minute books and records enabling him to provide several series of articles dealing with the beginnings of the Unitarian Methodists in Lancashire and the General Baptists in Sussex. The Rev. Priestley Prime recalled the activities of the United Brethren in Devon.

General Baptists were not only often on the theological "left" but also on the political "left" as well. Many of them emigrated. In fact, it is suggested that the ratio of their membership who emigrated exceeded that of other denominations and contributed to the decline of a number of their chapels. At one time, it was necessary to get power of attorney from a former member who was resident in Canada as he was the only living trustee who could be traced.

Sermon reading was more popular then than now. Charles Hargrove, Dr. Gow, Richard Armstrong, C. J. Street, F. K. Freeston, and Dr. Drummond are among those whose sermons found place in the various weekly issues. A regular sixteen page issue enabled the Editor to give more space to the work of the Churches. Long reports of the proceedings of the British and Foreign Unitarian Association and of the National Conference were featured; a lengthy provincial letter from the various district associations also appeared from time to time.

The contributors' index reveals names with which many of us are familiar. Dr. S. H. Mellone filled quite a number of columns. Dr. L. P. Jacks was another contributor. So was Rev. Lloyd Thomas. A young member from Stamford Street Chapel wrote an article urging the extension of the Boys' Own Brigade. Later he served the Chapel as its minister. Fifty years later he remains in active service as Minister of Essex Church. At Brixton the congregation recorded a vote of thanks to a young woman member whose work had contributed so greatly to the success of one of their social events. She, too, is still in harness as Treasurer of that congregation. Her name hardly needs mentioning. Last summer Miss Lily Martineau as oldest member of the Brixton congregation performed the opening ceremony when the temporary church was opened.

Then as now there were arguments concerning the use of the name Unitarian. Some whose views were influenced by Martineau's attachment to the name "Free Christian" thought Essex Hall officials were striving to make the fellowship of churches more exclusive in character. Leading protagonists were the Rev. C. J. Street and Rev. E. I. Fripp. Long letters on "The New Heresy" appeared. The Editor endeavoured in his own column to reconcile the viewpoints of the various participants.

In this connection a most interesting end of the term address was given by Principal Gordon to students at Unitarian College, Manchester. The Principal pointed out that the name Unitarian was first used in the year 1600. It appeared in October of that year in the decree of the Transylvanian diet. Just as the members of the Society of Friends became to be widely known as Quakers through the use of that name by critics and opponents so the speaker thought the name Unitarian had come to be given to their fathers. In his view it was used deliberately in the hope of identifying the reformers of Christendom with the followers of Mohammed. At a later date, students were told, it is used in this sense in a translation of the Arabic Muahid and in the pages of both Gibbon and Wesley.

The first use of the name Unitarian authoritatively by churches came in Hungary when it was taken by the church there in 1637.

At the conclusion of this address Principal Gordon made two announcements. One was that Mr. Herbert Dawtrey had passed the Gaskell scholarship. The other was that Mr. Herbert McLachlan had won the Durning Lawrence scholarship. Fifty years later, the then youthful Mr. Herbert McLachlan, now a veteran minister, who for twenty years was College principal, is still an occasional contributor to these columns.

And so we could go on, turning those pages, finding here and there little cameos presenting us with interesting pictures of church life, enabling us to learn something of the mind of the worshippers in Unitarian churches of that time, to catch a glimpse of the stature of those upholding the witness of Liberal religion. Altogether, it is a thrilling story of a people's devotion to a great cause, of love and loyal service, of fidelity to a free faith which ever inspires.

How then shall we bring our scrapbook to a close? Let it be with words from Dr. L. P. Jacks. At the National Conference of April that year Dr. Jacks spoke on "The conduct of public worship". Let us take note of his final words. They were these:

"The world is for ever asking us, what do you believe, what do you stand for—and we are ever trying to answer the question by sermons and pamphlets and books, by laboured explanations of ourselves. Friends, there are only two ways in which a religion can explain itself to the world. One is by the lives of its members. That answer, I thank God, has not altogether been withheld. The other is by its worship. That waits to be given. If we cannot exhibit our religion before the world in the unity of its worship, there is nothing else by which we can prove that it is one."

HIBBERT HOUSES—After Nine Years

By Griffith J. Sparham

IT IS the 19th March. Nine years ago today Walter Bone, then our minister at Gloucester, and I, then minister at Lewin's Mead Meeting, Bristol, set off for Liverpool on a venture the nature of which was, at that time, quite unforeseeable. In the active sense, it was nine years ago today that Hibbert Houses began.

We little thought then that one of us would never return to the United Kingdom, or that the other would still be involved in the enterprise, nine years later on.

From the vantage point of nine years after, one looks back over the lengthening story. The long outward voyage in the great troop convoy of twenty-three ships that slid swiftly day after day over sunlit seas. The collapse in Greece as the convoy neared Suez. The arrival in Cairo on a May night, when the thermometer had stood at 117° during the day. The discovery, after we arrived, that the needs of the local situation demanded a complete revision of our plans, so that instead of establishing a small, quiet club, we set up a sixty-bed hostel. The men that first found refuge in that hostel—New Zealanders just escaped from Crete, some of whom had ferried their way across the Mediterranean in barges and landing-craft. The fact that, thanks to the financing and accountancy of Walter Bone, and the inauguration of a money-earning hostel instead of a money-spending club, the foundation was laid of finances which were destined to provide so much of the means that enabled us to become one of the considerable organisations of the Council of Voluntary Welfare Work in the Middle East.

And then followed the great period of expansion—and at that time how we could have expanded had we had the money!—when we planted successively hostels and clubs, in about equal numbers, here and there, in Egypt, Palestine and Syria, in short over a wide part of the Middle East. Then, when, the war being ended, the British withdrew from the Egyptian Delta and Palestine, came the Hostel at Ismailia, the club at the Royal Air Force Station at Nicosia in Cyprus, and the club near the Royal Artillery barracks at Misurata in Tripolitania, making a total of fifteen Houses all told. Such is the retrospect of nine years.

It has not been a bad record for a small denomination; and in the early days, in some theological quarters, there was a good deal of doubt and suspicion to be overcome. Today, it can be said, we have the good will of even those who differ most from our theological convictions. But that, too, is a part of the story of nine years. I am always glad that the Unitarians have been among those several Christian communities that have extended the helping hand to their fellow-countrymen and women in this part of the world, during and after the Second World War.

And now? Well, for the past twelve months we have held three centres, those, that is, at Ismailia, Nicosia and Misurata; though the last-named, with the withdrawal of the last British troops to be stationed at Misurata, has in turn just been closed.

But Ismailia and Nicosia remain. Both are very busy. Ismailia covers its expenses other than the salaries paid from London, but Nicosia and the work as a whole require subsidy. Yet both Nicosia and Ismailia fill a great need. At Nicosia, Hibbert House under the able Wardenship of Colonel R. W. Ling is the only club on the Station which is run on temperance lines, and where personnel of all ranks and their families, who want a homely, clean, quiet, and I would say, in the best sense, broadly religious atmosphere, can find it. It was for this reason that the Chaplain-in-Chief of the Royal Air Force, Air Vice Marshal the Rev. Leslie Wright, made time last January personally to attend a meeting of the Hibbert Houses London Committee to express his earnest hope that Hibbert House, Nicosia, would be continued. The best moral interests of the Station were involved. And at Ismailia, a Methodist Chaplain has frequently spoken to his congregation of Hibbert House, as that "valuable, that invaluable, institution"; while the Principal Chaplain United Board (Congregationalist and Baptist), at the Air Ministry, has instructed his chaplains that this house is to be one of the charitable organisations to which United Board collections are to be directed, in view of the spiritual work that it does. It is the official centre in the Middle East for the Royal Air Force Christian Leadership Courses. It is the Middle East Unitarian centre, the only Unitarian centre in Africa north of Cape Town! It is a place where men of all ranks, among the arid deserts that border the Suez Canal, can spend their leaves. For two years it has been a home for lads of the Royal Navy employed in the area, who, it was found, had no other habitation other than doubtful, dingy, third or fourth-rate hotels verging on the Arab quarter. And families! On a recent night it housed no less than ten Service families that were temporarily homeless, in the process of arriving from, or proceeding to, England. The Lady Warden, Miss E. V. Abel, who is a member of the National Unitarian Fellowship, and has been with us all through the nine years, is a very busy woman.

I often think of the splendid band of men and women who have worked for, and subscribed to, Hibbert Houses, in England and elsewhere; the Churches that have supported us; our sympathisers in the Commonwealth and Empire, and in the United States; and not least the steadfast loyalty of good colleagues, who have served with me part, or all, of the period. It has been a fine story, and a fine team.

All I can add is, thank you for nine years of support and co-operation. I am very grateful. And now—please help us to go on!

Manton Church.—Following the Annual General Meeting, held on March 20, the Chairman of the Church Committee made a presentation to Miss Elsie Leigh for long and valued services to the church and school. Contributions had been received from many of Miss Leigh's old scholars in the Sunday School, as well as from members of the church and school. The presentation consisted of a wireless set, lady's handbag, and two carbon prints of the exterior view of the church and school. The larger one she requested to be placed in the congregational room in the school and the smaller one she retained for her personal use.

Amongst the many offices Miss Leigh has held during her lifetime's association with Manton, she has for many years past been the President of the Manton Branch of the Women's League, Joint Treasurer of the Church and a Superintendent and Teacher in the Sunday School.

In accepting the presentation Miss Leigh said she was overwhelmed by the many tokens of appreciation that had been received from her fellow members and friends and only prayed she might be blessed in the future with the continued good health she had enjoyed in the past, that she might continue in the work for the church she so dearly loved.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

LYSENKO AND MENDEL

SIR,—Will Mr. Rowland kindly tell us (i) at what point in evolution genes were evolved, (ii) how heredity operated before this happened, (iii) how the genes acquired the characters which *are* inherited?—Yours,

R. F. Rattray.

Cambridge.

JUSTICE AND LOVE

SIR,—I have long been interested in the subject of the Rev. G. Randall Jones's article (March 18) and the Rev. A. W. Vallance's letter (March 25), and should genuinely appreciate some elaboration of their thesis.

I find it difficult to see that "the difference between 'Love' and 'Justice' is a difference of words rather than of realities".

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Wilfrid Waddington.

Mossley.

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Mystical Experience	K. J. Spalding, M.A.
Theism in English Poetry	Basil Viney
Thoughts of an Un-Unitarianised Progressive	Fred Smith, B.D.

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"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

It is our duty and our joy

"To love, and bear; to hope till hope creates
From its own wreck the thing it contemplates."

Have humble confidence in the life that is in you to live, the good that is in you to do, the love that is in you to love. Have proud confidence in the way that was shown you by Him who came, that you might have life, and might have it more abundantly.

SCRAPBOOK FOR 1900—II

Collected by Arthur Peacock

(*Mr. Peacock concludes his article on* THE INQUIRER *volume for* 1900)

Readers must have been keenly interested in matters historical fifty years ago. The Editor contributed an informative series dealing with the distinctive witness of the various denominations. W. H. Burgess must have spent many hours wading through old minute books and records enabling him to provide several series of articles dealing with the beginnings of the Unitarian Methodists in Lancashire and the General Baptists in Sussex. The Rev. Priestley Prime recalled the activities of the United Brethren in Devon.

General Baptists were not only often on the theological "left" but also on the political "left" as well. Many of them emigrated. In fact, it is suggested that the ratio of their membership who emigrated exceeded that of other denominations and contributed to the decline of a number of their chapels. At one time, it was necessary to get power of attorney from a former member who was resident in Canada as he was the only living trustee who could be traced.

Sermon reading was more popular then than now. Charles Hargrove, Dr. Gow, Richard Armstrong, C. J. Street, F. K. Freeston, and Dr. Drummond are among those whose sermons found place in the various weekly issues. A regular sixteen page issue enabled the Editor to give more space to the work of the Churches. Long reports of the proceedings of the British and Foreign Unitarian Association and of the National Conference were featured; a lengthy provincial letter from the various district associations also appeared from time to time.

The contributors' index reveals names with which many of us are familiar. Dr. S. H. Mellone filled quite a number of columns. Dr. L. P. Jacks was another contributor. So was Rev. Lloyd Thomas. A young member from Stamford Street Chapel wrote an article urging the extension of the Boys' Own Brigade. Later he served the Chapel as its minister. Fifty years later he remains in active service as Minister of Essex Church. At Brixton the congregation recorded a vote of thanks to a young woman member whose work had contributed so greatly to the success of one of their social events. She, too, is still in harness as Treasurer of that congregation. Her name hardly needs mentioning. Last summer Miss Lily Martineau as oldest member of the Brixton congregation performed the opening ceremony when the temporary church was opened.

Then as now there were arguments concerning the use of the name Unitarian. Some whose views were influenced by Martineau's attachment to the name "Free Christian" thought Essex Hall officials were striving to make the fellowship of churches more exclusive in character. Leading protagonists were the Rev. C. J. Street and Rev. E. I. Fripp. Long letters on "The New Heresy" appeared. The Editor endeavoured in his own column to reconcile the viewpoints of the various participants.

In this connection a most interesting end of the term address was given by Principal Gordon to students at Unitarian College, Manchester. The Principal pointed out that the name Unitarian was first used in the year 1600. It appeared in October of that year in the decree of the Transylvania diet. Just as the members of the Society of Friends became to be widely known as Quakers through the use of that name by critics and opponents so the speaker thought the name Unitarian had come to be given to their fathers. In his view it was used deliberately in the hope of identifying the reformers of Christendom with the followers of Mohammed. At a later date, students were told, it is used in this sense in a translation of the Arabic Muahid and in the pages of both Gibbon and Wesley.

The first use of the name Unitarian authoritatively by churches came in Hungary when it was taken by the church there in 1637.

At the conclusion of this address Principal Gordon made two announcements. One was that Mr. Herbert Dawtrey had passed the Gaskell scholarship. The other was that Mr. Herbert McLachlan had won the Durning Lawrence scholarship. Fifty years later, the then youthful Mr. Herbert McLachlan, now a veteran minister, who for twenty years was College principal, is still an occasional contributor to these columns.

And so we could go on, turning those pages, finding here and there little cameos presenting us with interesting pictures of church life, enabling us to learn something of the mind of the worshippers in Unitarian churches of that time, to catch a glimpse of the stature of those upholding the witness of Liberal religion. Altogether, it is a thrilling story of a people's devotion to a great cause, of love and loyal service, of fidelity to a free faith which ever inspires.

How then shall we bring our scrapbook to a close? Let it be with words from Dr. L. P. Jacks. At the National Conference of April that year Dr. Jacks spoke on "The conduct of public worship". Let us take note of his final words. They were these:

"The world is for ever asking us, what do you believe, what do you stand for—and we are ever trying to answer the question by sermons and pamphlets and books, by laboured explanations of ourselves. Friends, there are only two ways in which a religion can explain itself to the world. One is by the lives of its members. That answer, I thank God, has not altogether been withheld. The other is by its worship. That waits to be given. If we cannot exhibit our religion before the world in the unity of its worship, there is nothing else by which we can prove that it is one."

HIBBERT HOUSES—After Nine Years

By Griffith J. Sparham

IT IS the 19th March. Nine years ago today Walter Bone, then our minister at Gloucester, and I, then minister at Lewin's Mead Meeting, Bristol, set off for Liverpool on a venture the nature of which was, at that time, quite unforeseeable. In the active sense, it was nine years ago today that Hibbert Houses began.

We little thought then that one of us would never return to the United Kingdom, or that the other would still be involved in the enterprise, nine years later on.

From the vantage point of nine years after, one looks back over the lengthening story. The long outward voyage in the great troop convoy of twenty-three ships that slid swiftly day after day over sunlit seas. The collapse in Greece as the convoy neared Suez. The arrival in Cairo on a May night, when the thermometer had stood at 117° during the day. The discovery, after we arrived, that the needs of the local situation demanded a complete revision of our plans, so that instead of establishing a small, quiet club, we set up a sixty-bed hostel. The men that first found refuge in that hostel—New Zealanders just escaped from Crete, some of whom had ferried their way across the Mediterranean in barges and landing-craft. The fact that, thanks to the financing and accountancy of Walter Bone, and the inauguration of a money-earning hostel instead of a money-spending club, the foundation was laid of finances which were destined to provide so much of the means that enabled us to become one of the considerable organisations of the Council of Voluntary Welfare Work in the Middle East.

And then followed the great period of expansion—and at that time how we could have expanded had we had the money!—when we planted successively hostels and clubs, in about equal numbers, here and there, in Egypt, Palestine and Syria, in short over a wide part of the Middle East. Then, when, the war being ended, the British withdrew from the Egyptian Delta and Palestine, came the Hostel at Ismailia, the club at the Royal Air Force Station at Nicosia in Cyprus, and the club near the Royal Artillery barracks at Misurata in Tripolitania, making a total of fifteen Houses all told. Such is the retrospect of nine years.

It has not been a bad record for a small denomination; and in the early days, in some theological quarters, there was a good deal of doubt and suspicion to be overcome. Today, it can be said, we have the good will of even those who differ most from our theological convictions. But that, too, is a part of the story of nine years. I am always glad that the Unitarians have been among those several Christian communities that have extended the helping hand to their fellow-countrymen and women in this part of the world, during and after the Second World War.

And now? Well, for the past twelve months we have held three centres, those, that is, at Ismailia, Nicosia and Misurata; though the last-named, with the withdrawal of the last British troops to be stationed at Misurata, has in turn just been closed.

But Ismailia and Nicosia remain. Both are very busy. Ismailia covers its expenses other than the salaries paid from London, but Nicosia and the work as a whole require subsidy. Yet both Nicosia and Ismailia fill a great need. At Nicosia, Hibbert House under the able Wardenship of Colonel R. W. Ling is the only club on the Station which is run on temperance lines, and where personnel of all ranks and their families, who want a homely, clean, quiet, and I would say, in the best sense, broadly religious atmosphere, can find it. It was for this reason that the Chaplain-in-Chief of the Royal Air Force, Air Vice Marshal the Rev. Leslie Wright, made time last January personally to attend a meeting of the Hibbert Houses London Committee to express his earnest hope that Hibbert House, Nicosia, would be continued. The best moral interests of the Station were involved. And at Ismailia, a Methodist Chaplain has frequently spoken to his congregation of Hibbert House, as that "valuable, that invaluable, institution"; while the Principal Chaplain United Board (Congregationalist and Baptist), at the Air Ministry, has instructed his chaplains that this house is to be one of the charitable organisations to which United Board collections are to be directed, in view of the spiritual work that it does. It is the official centre in the Middle East for the Royal Air Force Christian Leadership Courses. It is the Middle East Unitarian centre, the only Unitarian centre in Africa north of Cape Town! It is a place where men of all ranks, among the arid deserts that border the Suez Canal, can spend their leaves. For two years it has been a home for lads of the Royal Navy employed in the area, who, it was found, had no other habitation other than doubtful, dingy, third or fourth-rate hotels verging on the Arab quarter. And families! On a recent night it housed no less than ten Service families that were temporarily homeless, in the process of arriving from, or proceeding to, England. The Lady Warden, Miss E. V. Abel, who is a member of the National Unitarian Fellowship, and has been with us all through the nine years, is a very busy woman.

I often think of the splendid band of men and women who have worked for, and subscribed to, Hibbert Houses, in England and elsewhere; the Churches that have supported us; our sympathisers in the Commonwealth and Empire, and in the United States; and not least the steadfast loyalty of good colleagues, who have served with me part, or all, of the period. It has been a fine story, and a fine team.

All I can add is, thank you for nine years of support and co-operation. I am very grateful. And now—please help us to go on!

Monton Church.—Following the Annual General Meeting, held on March 20, the Chairman of the Church Committee made a presentation to Miss Elsie Leigh for long and valued services to the church and school. Contributions had been received from many of Miss Leigh's old scholars in the Sunday School, as well as from members of the church and school. The presentation consisted of a wireless set, lady's handbag, and two carbon prints of the exterior view of the church and school. The larger one she requested to be placed in the congregational room in the school and the smaller one she retained for her personal use.

Amongst the many offices Miss Leigh has held during her lifetime's association with Monton, she has for many years past been the President of the Monton Branch of the Women's League, Joint Treasurer of the Church and a Superintendent and Teacher in the Sunday School.

In accepting the presentation Miss Leigh said she was overwhelmed by the many tokens of appreciation that had been received from her fellow members and friends and only prayed she might be blessed in the future with the continued good health she had enjoyed in the past, that she might continue in the work for the church she so dearly loved.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

LYSENKO AND MENDEL

SIR,—Will Mr. Rowland kindly tell us (i) at what point in evolution genes were evolved, (ii) how heredity operated before this happened, (iii) how the genes acquired the characters which *are* inherited?—Yours,

R. F. Rattray.

Cambridge.

JUSTICE AND LOVE

SIR,—I have long been interested in the subject of the Rev. G. Randall Jones's article (March 18) and the Rev. A. W. Vallance's letter (March 25), and should genuinely appreciate some elaboration of their thesis.

I find it difficult to see that "the difference between 'Love' and 'Justice' is a difference of words rather than of realities".

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: BUS. 7554. Editorial: EUS. 2912

Hull.—A Tea Table Conference, held in the Church Parlour on Youth Sunday, was a most enjoyable and helpful occasion. Mr. and Mrs. Fletcher, of Broadway Avenue Church, Bradford, opened the discussion, the main theme of which was "How can the church help youth and how can youth help the church". The chief point arising from this conference was the strong feeling expressed that Youth organisations should give more time to the study of the Unitarian Gospel to fit their members to take their part in discussions on religion which often take place in shop, office and factory.

The visitors from Bradford were impressed by the number of young people between the ages of 20 and 30 years at Park Street. They believed that this "intermediate" youth section was missing from many of our churches.

Following the Tea Table Conference, at a Youth Service in the church the letter from the President of the S.S.A. was read by Mr. R. H. Terry. Mrs. Alys Fletcher gave an able talk on the "Use of our Freedom", and Mr. Cyril Terry, with much vivacity, dealt with "Youth and the Church".

● GENERAL ASSEMBLY ADVERTISEMENTS ANNUAL MEETING

Please send your advertisements as early as possible

CALENDAR

SUNDAY, April 2nd, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New Street Meeting House, 11, Supply.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 3 and 6.30, Rev. JOHN GILL.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY. Unitarian Chapel. Manchester Rd., 11 and 6.30. Mr. J. MATHER.
ALTRINGHAM, Dunham Rd. Chapel, 11 and 6.30, Rev. A. W. VALLANCE.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIAND.
BELFAST, All Souls, Elmwood Av., 11.30 and 7. Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. Dr. R. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. WILL HAYES.
BILLINGSHURST, Free Church, South St., 11.15, Rev. W. H. CORDELL.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Rev. GRACE MEWHORT.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM. Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. H. L. STYCH.
BIRMINGHAM. Wyverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. RICHARD LEE.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore. Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 2.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOWLAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. LAWRENCE REDFERN.
BRADFORD, Broadway Av., 2.45 and 6.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRIDGWATER, Christ Church. Dampier St., 11, Rev. W. TOPPING and Teachers, 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30. Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian New Rd., 11 and 6.30, Rev. DENBIGH HILTON.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. COHAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, 6, Supply.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 11 and 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CHESTERFIELD, Memorial Ch., Elmwood Rd., 11 and 6, Rev. H. STEWART CARTER.
CHESTER, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PETER.
CHICHESTER, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHIPPING, Unitarian Church, Harwood Hill, 3, Mr. C. G. KENWAY.
CHRISTCHURCH, Bayhill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA TOWNER.
CHURTON, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, Choir Services, 10.45 and 6.30, Rev. R. STUDLEY PEARCE.

CROWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Mr. BARNETT.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11,——, 6.30, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11, Rev. JOHN GILL, 6.30, Supply.
DERBY, Friar Gate Unitarian Chapel. 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. H. W. STEPHENSON.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Unitarian Church. 1st and 3rd Sundays, 6.30, Mrs. DENBIGH HILTON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Supply.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP. Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Mr. DERRICK FAUX.
GODALMING, Meadrow Chapel, 6.30, Rev. F. HANKINSON.
GUILDFORD, Ward Street Church, 11.15, Rev. F. HANKINSON.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. F. M. RYDE.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Student, U.C.M.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. H. W. STEPHENSON.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Supply.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Mr. WM. LLOYD.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORROP.

LANCASTER. St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45, Mr. G. A. BIRKS, 6.30, Rev. L. A. GARRARD.
LEICESTER. Narborough Rd., 11, Junior Ch., 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, East Bond St., 11, Rev. F. COTTER, 6.30, Rev. L. MASON.
LEIGH. Unitarian Church, Twist Lane. 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vassals Hall, Gernon Walk, 6.30, Rev. G. E. HALE.
LEWES, Westgate Chapel, 11, Rev. J. MARTIN HALL.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KINSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30. Rev. J. KERR MUNRO.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL. Hamilton Rd., Everton, 6.30. Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. JOHN KIELTY.
LONDON, Bell Street, Edgware Road, 6, Rev. A. J. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. W. M. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. J. P. CHALK.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, Rev. W. M. LONG, 3.30, Rev. JOHN BALLANTINE, 6.30, Rev. Dr. STEPHEN SPENDER.
LONDON, Forest Gate, Upton Lane, 6.30, Rev. J. W. DUNNILL.
LONDON, Golders Green, Hoop Lane, 11, Rev. G. J. G. GREER, 6.30, Rev. JOHN BALLANTINE. April 6, 8 p.m. Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. G. MARIE BRAMLEY.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. JOHN CROFT.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. A. V. FOX.
LONDON, Ilford, High Rd., 6.30, Rev. JOHN HOUSTON.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. JOHN CROFT.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Rev. G. E. HALE.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. H. CHESTER, 6.30, Rev. LAURIE TOWLAND.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. W. C. NEWTON.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. W. H. CONNELL.

LONDON, Newington Green, Unitarian Ch., 6.30, Rev. ROGER THOMAS.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. E. G. LEE.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. REBCE WALKER.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Rev. J. TYSSUL DAVIES.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. J. C. BALLANTYNE, 6.30, Rev. A. V. FOX.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. LILLIAN PRESTON.
LOUGHBOROUGH, Victoria St., 6.30, Mr. G. S. SHIPLEY.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. E. KEREKI.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton, Un., Cross Lane, 2.45, Mrs. H. D. JONES, 6.30, Mr. A. BOWDEN.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Renshaw St. Mission, 6.30, Supply.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Mothering Sunday.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Student, U.C.M.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Supply.
MORECAMBE, see LANCASTER.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. MORRIS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. The Acting Principal.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PENSHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WARRING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Mr. Wm MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6.30, Rev. WM. BEST.

SALE, Atkinson Rd., 11, Rev. C. A. PAYNE
SCARBOROUGH, Un. Ch., Westborough, 10.30, Student, U.C.M. No Evening Service.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6, Mr. C. F. SWEET.
SOUTHEND-ON-SEA, Dunlop Road, 11, Children's Church, 6.30, Mr. HALLAM.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BEITLER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
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STOCKPORT Un. Ch., St. Peter's Gate, 10.30 and 6.30, Mr. C. E. MORRIS.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
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TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TEDDINGTON, Old Meeting House, Ashford Rd., 6.30, Br. E. RAMAGE.
TORQUAY, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
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WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
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WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), Last Sunday in Month.
WEST BROMWICH, Lodge Road Church, 6.30, Rev. M. H. LEGGARD.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.
WHITBY, Flowergate Old Chapel, No Service.
WILLENHALL, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

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CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ARNOLD CASSMORE.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JEMMETT.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOWARTH.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIEVE.
MELBOURNE, Unitarian Church, Collected Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
PERTH, Unitarian Free Christian Fellowship, Seaker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. PATTERSON. Phone: W. 2873.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. R. TOZER. Church Telephone F.A. 8913.

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DEATH

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